/185 cont./ In any
844 case, the birth, which is always regarded as very dangerous, takes
[343] place there. As a matter of principle, a midwife (ndõsoknãs) is
fetched. The latter, as the name implies, is not a shaman. She
[759] has nothing to do with shamanistic functions, but is qualified only for births or external injuries, such as broken bones or flesh wounds.

The midwife may not be an old woman. She is fetched before the birth by the husband of the pregnant woman and always comes. Several times I asked whether in an emergency a man or the mother could help, but it was always said that the midwife
• [465] always comes, no matter how busy she is. For her assistance she receives only her meals, unless complications arise. In this case she receives wool or natural produce as remuneration for her help.

In principle, only the midwife and the woman in labor are in the dúyat. The latter is in a squatting position. With her hands she holds onto a belt that is slung around the roof beam of the dúyat. If there is no belt, the husband may also be present, and he then embraces his wife from behind and holds her in such a way that she is likewise in a squatting position. The midwife
845 receives the child. If its position is not normal, for example, in
844 case of a breech position of the child, she turns the child so that the head lies downward. If the child is still not born, the mother must die -- as was explained to us -- for then nothing further can be done. This only rarely happens, however.

844 The midwife brings along her medicinal herbs, with which she rubs the body of the woman in labor. The newborn child is first washed with cold water and then wrapped in a piece of ruana
[412] and given to the mother. The severing of the umbilical cord is not done with the knife or the scissors, but rather, after the umbili-
[824] cal cord (kolwát) is tied beforehand with a homespun wool thread, with the sharp-edged cane of a type of reed. The father may see his child immediately after birth; the mother, however, stays with the child approximately two weeks longer in the dúyat. The afterbirth (duyáha), together with the umbilical cord, is buried near the menstruation house. The father digs the hole for this
[856] purpose, and the mother throws both into it. The hole must not be too shallow, for otherwise the dogs would dig them out, but not too deep either, for then the child would not get its teeth until very late and only with great difficulty.

/184 cont./

342 bear its entire weight. Over this frame are placed transversally
336 the pikas, beams that go from one wall to another, to strengthen
476 the entire structure. Then the four-slope roof will be raised and covered with bundles of sugar-cane leaves (flushets) or straw (sits) which are fastened around the frame, starting at the bottom; it is completed by the ridgepiece, more massive and notched in a straight line on both sides to a depth of some 50 centimeters; at the apex, some mounds of straw are piled up at regular intervals and a cross is set in each one of them. The man in charge directs the last touches from the ground: "There is not enough straw over there; there is too much here," he notes in a commanding voice.

The walls are made with tall stalks of maize placed in a row between the posts and tied with crosswise bindings, likewise of stalks. The partitions of the interior rooms and the doors, generally one, which leads to the exterior, are made in the same way.

342 In the construction all do the same tasks, except for the
476 man in charge, who supervises. Neither the man in charge nor
● 465 the workers are paid anything, "it is not customary to pay among the Indians"; they are merely treated to chicha, aguardiente, a meal with meat, and coca. A calabash of chicha and a bottle of aguardiente are presented to the man in charge and shared with the helpers. When the work is done, they get drunk and dance.

342 The women do not participate directly in the /185/
462 /illustration appears here/ construction work; they cook, distribute
476 food, keep the house supplied with firewood and water, talk, and delouse and comb one another.

342 Three types of dwellings may be differentiated among the
177 Paez, in accordance with the greater or lesser introduction and acceptance of foreign architectural features, since nowadays elements of foreign origin are spreading and taking root: bahareque construction, interior division into rooms, the square

/192 cont./

796 Then the new fiesteros look for assistants, called albaceros and mayordomos. At the close of the fiesta, accompanied by the cabildo and the old fiesteros, they go to the priest to be put on record and announced as the fiesteros for the following year. Each receives a church banner, and then in procession they walk round the church and proceed at once to one of the houses of the pueblo, previously requested from its owner, amidst the bursting of firecrackers and the strains of music. [273] There, chicha and aguardiente will be served to the albacero, mayordomos, and the others present, even before they have finished drinking the liquor of the old fiestero. They will also be given a meal, for which a bull has been slaughtered.

794 The months go by. The need for money to cover the costs 796 is pressing. Fiesteros and albaceros, with their wives and sometimes also with a few friends, leave their land and, keeping to themselves, set out for Inzá, La Plata, or Popayán to sign up as laborers on haciendas which they know personally or through [465] trustworthy references. Their daily pay will be one peso and food. Not even coca /193/ /illustration appears here/ is part of their ration. Husband and wife do the same work and earn the same pay.

After two months they return once more to their land, carrying in their pouches gunpowder, wicks and salt. Some- [574] times, a machete fastened to the belt. The fiestero bears the brunt of the expense: camarico (1) /footnote 1 is missing; the camarico is the gift customarily given to a guest/ for the priest and the latter's fees; candles for the altar; gunpowder for the Mass and the social functions; the cleaning of the church; "care" for the albacero and hospitality to visitors for the period of three weeks. The albacero is in charge of the celebration of vespers: lights for the church, the vacaloca /"crazy cow," a feature of the fiesta/, fireworks, and gunpowder.

The mayordomos contribute money (one peso) for the priest's fees and candles to light the church.

4:Bernal Villa--21 E-5 (1952-1953) 1953 SC15 Paez SC15

/194/

796 Both the fiestero and the albacero have laborers whom they select themselves. The fiestero has the following: three for the

[133]
[788]

distribution of food; three chicha-makers, two men and one woman; two millers of sugar cane; one fireworks-maker and two women as
796 cooks. The transporting of the sugar cane is done by volunteers
● 465 who help out daily in exchange for drink. The albacero has the same laborers, and although he does not kill a beef to reward them, he does sacrifice a pig to this end, especially for the fireworks-maker, with all the honors of the table and the demands of etiquette.

[p. 22 skipped in paginating - Analyst]

/199 cont./

389 Explosive charges are made in the following way. The powder is packed into small sheepskin cartridges; these cartridges /200/ are tied tightly with maguey thread. Then they are pierced in such a way that the powder can come in contact with the correspondent fuse. They make with these explosive charges:

Firecrackers: a charge attached to a short stick.

Skyrockets: reed tubes full of powder, with one explosive charge, attached to a long pole. They rise to considerable heights and end with an explosion.

Stingers: firecrackers made of three charges attached to a stick.

Castle: a structure resembling half an ellipse, made of flexible rods to which the explosive charges are attached.

[796] The fireworks-maker is selected especially by the fiestero or the albacero, and at the time of the fiesta he distributes the firecrackers personally among the elders with a great show [465] of deference. The albacero must kill a pig or a sheep to reward him for his work.

[464] The making of these objects is slow: a month or even more, not because it is complicated, but because steady work on it is tiresome.

389 During the making of these firecrackers, with the relative 787 tranquility that this implies, a man may come to know of a 758 destiny which he possibly had not suspected: becoming a medicine man. While sitting at his work he may feel the "signs" that herald his future activity. This was the case with a medicine man of Calderas. As a young man he knew nothing about remedies or "signs." But as he was making firecrackers, he felt the signs. He had five children at the time. After that he learned what the good and the bad remedies were from another famous medicine man. He put his knowledge into practice, cured a sick man, and devoted himself to being a medicine man. The signs, they say, are sent by God.

/216 cont./

796 Father: "I want to beat this child because he cries too much."

Mother: "Why should you beat your child? It is not his fault. It is the fault of your penis."

431] At five o'clock in the morning the fiestero and his wife go to the house of the albacero with their "camarico": chicha, aguardiente, firecracker, skyrocket, candles, chicken, bananas, arracacha, yuca, meat, cumin seeds, and salt. At six o'clock they return.

The musicians play their instruments and the people make 522] jokes. One of them makes a taunting, jesting one referring to the activity of the previous night: "I am not going to mass, because I have no trousers. I have some, but they are stained." As the bells ring, the musicians and a few people go to mass.

XXIII

The Laborers' Day

796 When everything is over, the priest has left for Belalcázar,
●465 the musicians with their swollen lips and aphonic throats have
574 gone home, and the people are gorged with chicha and aguardiente, the fiestero still has to pay attention to--to care for--his obliging laborers. /217/ /Illustration appears here./ They did not have the opportunity to parade to the house of the albacero or to vespers or in the procession. Not even to get drunk to the same degree as the guests. The fiestero is also grateful for their services. Now, in payment for it, he must take care of them. For this he has left part of the beef under the smoke of the hearth. They will have their trough of chicha, their bottles of aguardiente, their firecrackers. They will be served at the table where the albacero was attended to

/217 cont./

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492

796 and in the same fashion. Abundant food and drink will be the
●465 testimonial of his gratitude. They will also have the musicians
574 and dance. They will wake up in the morning, like those at
the fiesta, lying on the ground.

/309 cont./

685 The natives do not steal maize. If they need some, they
243 buy it from their neighbor. Such transactions are made at very
[432] low prices. If someone refuses to sell, that is to say, "is stingy
[623] with maize," the buyer threatens to rob him, although he never
[692] does it if he is a good person, but will if he is bad (sorcerer). Such thefts are punished by the cabildo.

243 When the ear of maize is filled out and tender (choclo /a
[789] roasting ear/) consumption begins, after the performance of magical practices if the produce is from a new clearing (14).

14. Ibid., p. 246.

Consumption begins at the outer part and all around the field, leaving the central part to turn into dry maize. If someone picks maize from just any part, people comment acidly that he "eats like a dog." The harvesting of the maize is done in one or two days. Relatives and friends are invited to help
[476] and are rewarded with approximately one arroba. The same
● [465] amount is also given to those who helped disinterestedly with the clearing and sowing.

243 /310/ An informant from Mosoco says that it is customary
431 among the natives to present relatives and friends with a "carrera" /stretch, row/ of each harvest. Those of wheat and barley are excepted. The carrera consists in harvesting all the "matas" /bushes, sprigs// that remain around the plantings, since, as we have seen, the harvesting is done from the periphery to the center. The beneficiaries in turn do the same, so that the amounts received are reciprocally returned. This favor to relatives and friends carries with it implicit factors of understanding and affection, for not all receive this manifestation of esteem.

243 The same informant says that the consumption of roasting ears
574 begins with what is called "cura de la labranza" /treatment of the field/, which consists of the following: The owner invites his relatives and friends to a kind of banquet with an abundance of tender-maize cakes /bollos/ or tamales /envueltos/, chicken, and other select dishes.

6: Bernal Villa--34 E-5 (1952-1953) 1954 SC15 Paez SC15

[Mosoco]

/313/

128 244 43 We present below a statistical table on the potato production of 25 families. Nearly all of them have two harvests per year. The first row represents the November planting and the second one that of May and June. For those who have only one harvest a year, the planting is in the month of November.

We establish, in arrobas, the amount planted, the amount harvested, and that intended for sale and for consumption. We specify in Colombian pesos the value received from sales, an estimate of the amount alloted for consumption, the total value of the harvests, and the costs. An arroba of potatoes is sold for four pesos, on the average, at the place of harvest. In Silvia it is quoted at six. The quantity left for consumption is valued [465] at two pesos per arroba, a standard price for everyone. Costs include only the expenses for mingas, wage labor, and contract labor. Family labor is excluded. We also determine the percentage of the total harvest allotted for sale.

/313 cont./ [Morocco]

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●465

Families	Planting A	Harvest A	A	Sales $	%	Consumption A	$	Total Value of Harvest	Costs $
1.°	100	250	180	675,00		70	140,00		97,00
	44 (15)	125	53	212,00		22	144,00		68,00
	144	375	233	887,00	62,1	144	284,00	1.161,00	165,00
2.	30	100	70	350,00	70,0	30	60,00	410,00	.....
3.	20	30	15	67,50		15	30,00		.....
	15 (16)	20	10	105,00		10	20,00		.....
	35	50	25	172,50	50,0	25	50,00	222,50	.....
4.	30	150	100	350,00	66,6	50	100,00	450,00	.....
5.	5	15	2	6,00		13	26,00		.....
	15 (15)	9	...	....		9	18,00		.....
	20	24	2	6,00	8,3	22	44,00	50,00	.....
6.	30	70	40	140,00		30	60,00		15,00
	20 (16)	12	...	....		12	24,00		.....
	50	82	40	140,00	48,7	42	84,00	244,00	15,00

/The commas in the figures should be read as points in the translation to English./

15. Planting by agreement. One provides the seed and the other the land and labor.

16. Total or partial loss of the harvest.

/314/ [Moroco]

244
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●465

Families	Planting A	Harvest A	A	Sales $	%	Consumption A	Consumption $	Total Value of Harvest $	Costs $
7.	20	40	---	----	---	40	80,00		58,60 (17)
	40 (16)	30	---	----	---	30	60,00		------
	70	70	---	----	---	70	140,00	140,00	58,60
8.	40	40	---	----	---	40	80,00		------
	20 (16)	10	---	----	---	20	40,00		------
	60	50	---	----	---	60	120,00	120,00	------
9.	15	35	16	72,00		17	34,00		------
	40 (16)	--	---	----		--	----		58,60
	55	35	16	72,00	45,7	17	34,00	106,00	58,60
10.	40	200	140	420,00		60	120,00		------
	30	50	---	----		50	100,00		------
	70	250	140	420,00	56,0	110	220,00	700,00	------
11.	15	25	15	60,00		10	20,00		------
	30 (16)	15	---	----		15	30,00		------
	35	40	15	60,00	37,5	25	50,00	110,00	------
12.	30	100	70	350,00		30	60,00		99,00 (18)
	30	80	70	350,00		20	40,00		20,00
	60	180	140	700,00	77,7	50	100,00	800,00	119,00
13.	40	30	30	250,00		30	60,00		------
	35 (16)	35	---	----		35	70,00		------
	75	115	50	250,00	43,4	65	130,00	380,00	------
14.	30	60	24	168,00		36	72,00		------
	30 (16)	40	8	22,00		32	64,00		------
	60	100	32	136,00	32,0	68	136,00	272,00	------
15.	20	160	100	600,00		60	120,00		75,00 (17)
	30	100	24	120,00		76	152,00		30,00
	50	260	124	720,00	47,6	136	272,00	992,00	105,00
16.	35	100	50	250,00		50	100,00		------
	25	60	24	120,00		36	72,00		------
	60	160	74	370,00	46,2	86	172,00	542,00	------

16. Total or partial loss of the harvest.

17. Minga expenses.

18. Expenses of minga and wages.

/315/ [Morocco]

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●465

Families	Planting A	Harvest A	A	Sales $	%	Consumption A	$	Total Value of Harvest	Costs $
17.	---	---	---	----	---	---	-----	-----	------
18.	70	700	466	1.732,00		254	500,00		389,20 (19)
	127 (15)	276	61	259,00		193	386,00		------
	197	976	527	1.991,00	54,1	447	886,00	2.877,00	389,20
19.	30	300	250	1.000,00		50	100,00		45,00
	25	35	8	32,00		27	54,00		27,70 (20)
	55	335	258	1.032,00	77,0	77	154,00	1.186,00	72,70
20.	50	80	40	160,00		40	80,00		(II) 60'EL
	30	80	20	80,00		60	120,00		------
	80	160	60	240,00	37,5	100	200,00	440,00	73,00
21.	28	60	22	192,00		28	56,00		------
	20	40	16	80,00		24	48,00		------
	48	100	48	272,00	48,0	52	104,00	376,00	------
22.	5	15	8	32,00		7	14,00		------
	5 (16)	5	---	----		5	10,00		------
	10	20	8	32,00	40,0	12	24,00	56,00	------
23.	28	60	30	120,00		30	60,00		------
	20 (16)	20	---	----		20	40,00		133,00 (17)
	48	80	30	120,00	37,5	50	100,00	220,00	133,00
	20 (16)	20	---	----		20	40,00		------
	30	40	8	32,00		22	64,00		125,00
	50	60	8	32,00	13,3	52	104,00	136,00	125,00
23.*	120 (22)	530	500	2.115,00	94,3	30	60,00	2.175,00	1.762,00

15. Planting by agreement. One provides the seed and the other the land and labor.

16. Total or partial loss of the harvest.

17. Minga expenses.

19. Expenses for wage and contract labor and minga.

20. Expenses for wage and contract labor.

21. Expenses for contract labor.

22. Seed purchased.

/331 cont./

461 insalivation, which disturbs the normal consumption of coca.
476 They worked steadily until 10:00 A.M., when they took a short rest. Then they went on working until 1:00 P.M., when they were served "refreshments," consisting of a cup of coffee and two large maize griddlecakes /arepas/ seasoned with salt and two eggs, which had been toasted on a piece of earthenware and finished by roasting in the hot ashes of the hearth. They went on working until 3:30 P.M. and then went to the house of the minguero. The reward usually consists of the following:

476 Two bowls of chicha; then a large platter with mote, stew
●465 with potatoes or ullucos. They eat what they can and put the rest in an aluminum pan which they brought for this purpose, or they simply put it in a fique knapsack to take it to their respective homes. After this, they receive still another bowl of mote without meat. Then, once more, two bowls of chicha and, following this, a large pot overflowing with chicha to be distributed among those present. This is done for each of the persons in-
[273] vited. The consumption of chicha is thus abundant. After this they are given aguardiente. Already drunk, they organize a dance. All this, of course, among the natives of means. Among the poor, the mingas are usually made up of relatives, who "conceal the scarcity." No dancing is done.

476 In the mingas of Mosoco, they sacrifice bulls, calves, or pigs, and they always purchase one or two pounds of coffee and two or three arrobas of panela. From their own finca they consume wheat or maize flour, potatoes, ullucos, or broad beans.
[461] Coca has been replaced by "refreshments." During the work there
[276] are periods of rest that /332/ correspond roughly to taking a chew of coca in other parcialidades. The young people of Mosoco do not chew coca, but the old custom still influences the work. On the other hand, it is obvious that a minga in Mosoco is more expensive than paying wages, since various articles are purchased, and, in addition, they sacrifice cows or pigs worth more than 100
[464] pesos. But the mingas are indispensable in Mosoco as a means of obtaining labor which otherwise would be impossible to get. No one signs up for wages, because everyone has his own lands to work.

/333 cont./

417 bags full of frijoles, which are also suspended from the wall
353 posts. This is also where the grains (lumps) of salt are kept.
251 The amounts kept for the months of scarcity are not sufficient, but there are other comestibles that help them: domestic ani-
[244] mals, cabbages, onions, sugar cane, and coca. In Lame and Mosoco they cultivate a plant which they call ijuca de pijao. It
[464] is an edible discoria /Dioscorea/. We have also seen that want is avoided by going to work as laborers on the fincas of the "whites."

[263] Meat is also kept on the frame above the hearth. They utilize the smoke to preserve it. Salt is not used for this purpose.

251 In the parcialidades of Mosoco, Vitoncó, and San José, where large quantities of wheat are planted, one frequently finds under the eaves of thatched houses bundles of wheat that remain hanging for several months. In this way they preserve it from the attacks of small rodents, and the grain is of excellent quality because it dries out thoroughly.

261 During times of scarcity, the natives do not seek solace in
273 religion. Actually, their defense is in the sale of their own work-
276 ing capacity for a small daily wage, a few eggs of coca, and
[771] food. It should be noted that guarapo and coca are splendid
[464] sedatives against the pangs of hunger. It is curious that one of the
[465] most noted religious fiestas of Calderas is held precisely during a time of scarcity. Large quantities of guarapo are consumed for nearly a month.

Provision of water and firewood

312 In Tierradentro the rainfall is relatively high. As a result, water abounds in small and /334/ large watercourses. This geographical factor leads the natives to bring the water close to their homes by means of a system of drainage ditches that are true engineering works. The distances that have to be faced or the accidents of the terrain make no difference. When necessary,
[777] they use bamboo tubes as artificial channels. This system has been adopted by the "whites" and even by the towns. Since the high parts on both margins of the Paez River are bare of vegetation,

/346 cont./

466 given to him. From the harvests of maize, frijoles, and
427 arracacha the owner receives one bag (approximately half an
[241] arroba) of each product, and one or two bunches of the plantains.

231 He says that the hacienda owner has permitted him to raise
427 animals, but he has none, because he spends more time working
466 on the hacienda than in his own house. He says that he owned
[235] some 20 sheep, but is finished with them. Now he has only eight chickens.

427 The informant is the son of another tenant farmer and
466 grew up on this very hacienda. He has owned the house in which he now lives for 18 years. He has not signed any kind of document with the owner and has not been bothered by him about the possession of the house, but rather, on the contrary, has been urged by him to repair the house. In exchange for the use of the house and the land he is obliged to pay three days for rent
● [465] per month, eating his own food and using his own tools. On the other days of the month he works for the same owner for daily wages, earning two pesos a day, excluding, of course, the days of religious or national holidays. Each week he re-
[452] ceives 12 pesos. From the owner he buys maize, manioc, and frijoles on credit, which is immediately deducted in labor. The owner only gives him salt and bananas. The panela comes from what he produces.

466 Since the informant specializes in milling and the making
427 of panela, he ordinarily does nothing else. His work begins at
257 six in the morning and ends at ten at night. He is assisted by his
[463] wife, who earns one peso a day, a deaf and dumb son who earns
[512] nothing, and another son who carries the cane to the sugar mill.
[465] This one is married, is also a tenant farmer, earns two pesos a day, and has a separate clearing. His wife does not help in the work because she stays at home caring for the house, looking after the children, and weeding the garden and the clearing.

427 At the mill he works even on Sundays at wrapping panela,
257 a task that cannot be neglected. Ordinarily he spends two weeks
461 at the mill and has the following one free (without pay) to rest,
466 to look after his own field, or to hire out his labor to anyone who

466 /346 cont./
427 needs it (nominal). On the following week he must return to
257 work at the hacienda.
[461] /347/ Each week he produces some 40 arrobas of panela.
[433] The informant boils it down, his wife mills with the deaf and dumb son, and the other son strips the cane. The milling
[422] equipment is expensive and thus belongs to the hacienda. His own tools are two shovels, one small bar, and three machetes, with which he works for the hacienda. The owner of the hacienda has tried to dismiss him three times. Once because he made panela for another owner; it displeases the owner to have him work elsewhere, especially at a mill. The informant did not want to leave his house.

427 The plantings that he has made have sometimes been
241 lost because of the wetness of the soil, leaving no solution but
466 to plant again. The owner does not help at all in such calamities. He has the right to plant as much as he wishes.
[423] Now he owns about 200 coffee trees, but the owner has forbidden him to plant more trees.

427 The informant has seven children, five of whom are females;
465 three of them earn a peso a day working on the hacienda, harvesting and weeding coffee. One who is younger earns 50 centavos,
466 and the son pays land rent and earns a daily wage of two pesos. The owner is not honest. To pay the daily wages he usually takes out bills of ten or twenty pesos and sends one of the peons to exchange them for smaller currency, which is always short when it is received. He pays in part and later maintains that the total was met.

Another informant from the same hacienda says that for two years of vaquería (tending cattle) the owner gave him in payment for his labor one mare that is not worth 30 pesos. While doing this work he suffered hunger and worked too hard. Now, aside from having remunerated him very badly, he demands the payment of rent for the two years that he was engaged in this work.

In general terms, the tenant farmers of San Andrés, in exchange for the use of half a hectare of land, one garden, and one house, are obliged: to pay three days of rent per month, providing their own food; to work as day laborers for the hacienda,

/347 cont./

427 earning a small daily wage (the maximum daily wage that they
466 earn is two pesos, but this is exceptional; ordinarily the men
● 465 earn one peso and the women 80 centavos); not to work on other fincas; to sell the surplus from their crops to the owners of the hacienda themselves, especially if it is coffee; to divide in half or distribute in equal parts with the owner the panela obtained /348/ from the ovens of the hacienda; the wife and children of the tenant farmers are also obliged to work on the hacienda. They have the right to plant any crop except coffee. They earn nothing on Sundays or on religious or national holidays, nor do they receive any remuneration for extra hours of work. They do not get any social services. When the owner is good, he gives them salt and, ordinarily, one "spot" of plantain (a ration of cooked plantains).

427 Many are sons of tenant farmers born on the hacienda itself.
466 Others have suffered in this servitude for more than ten years. Although a few have freed themselves from this situation, most of them resist giving up their rancho and their garden when the owners want to dispossess them. One tenant-farmer informant, when questioned as to whether his situation was good or bad, said: "I have to be satisfied, what else can I do if from childhood I have been here" (on the hacienda). Besides, he figures that if the owner wants to remove him, he will have to pay him
[423] for the improvements in his garden. Here and there a tenant farmer with more than 20 years of usufruct from his piece of land has already refused to pay his rent.

One tenant farmer who has worked for several owners recalls that some were good, but most of them were bad, ambitious, exploiters, who had their laborers work too hard, cheated in the wages, and one even gave them beatings.

Alimentary diet

262 We wish to note that most of the notes concerning the diet
[121] were gathered in the parcialidad of Calderas.